UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

Oh, sometimes gleams upon our sight,
Through present wrong, the Eternal Right;
And step by step since time began,
We see the steady gain of man;

That all of good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine. —Whittier.

If I drop my bread and butter on the floor, when I pick it up will it not be covered with dust? So when Jesus' Gospel, the bread of life, fell upon the floor of Palestine—a floor littered over with the belief in miracles, behold, when you lift his Gospel up again, it is covered all over with miracle story.
—Rev. Wilfrid Harris, M.A.

There's so much bad in the best of us,
And so much good in the worst of us,
That it scarcely behoves any of us
To talk about the rest of us.
—Robert Louis Stevenson.

A mistake is not the less so, and will never grow into a truth because we have believed it a long time, though perhaps it be the harder to part with; and an error is not the less dangerous, nor the less contrary to truth, because it is cried up and had in veneration by any party.—John Locke.

The popular religion is hostile to man; tells us he is an outcast—not a child of God, but a spurious issue of the devil. He must not even pray in his own name. His duty is an impossible thing. No man can do it. He deserves nothing but damnation. Theology tells him that is all he is sure of. It teaches the doctrine of immortality; but in such guise, that, if true, it is a misfortune to mankind. Its heaven is a place no man has a right to. Would a good man willingly accept what his not his?—pray for it? This theology rests on a lie.
—Theordore Parker.

God does not work as man works, but makes all
The crooked paths of ill to goodness tend.
—J. R. Lowell.

Jesus, Lover of Men.

By JAMES MARTINEAU.

Instead of despairing of any good but by escape beyond humanity, Jesus looked for it nowhere else, and lived on the earth as already bathed in heaven. The illusion of asceticism had no hold on him: there was nothing to kill out and abolish in any nature: in all that was God-given he beheld only what was good, so soon and so long as it kept its appointed place. To him the pure and spiritual was not beyond the material, but within it, ever seeking to clothe itself in form and colour, and breathe out its thought in waves of sound. The outer folds of things seemed to fall away before him, and lay their meaning bare; and hence he often saw in those around him a light of good, a shade of ill, which they knew not themselves; and by a hint, or even a glance, touched the one with hope, and softened the other with shame and tears. No disguise, or decorum or indecorum, availed to hide from him the doubtings or the simplicity of the soul within. The costume of the Samaritan, the office of the publican, the rags of the beggar, the sores of the leper, intercepted from him no gleam of goodness, no glow of trust. His very look, like the spring sunshine, searched below the rough, unsightly soil, and mellowed the seeds of good, till an unexpected verdure surprised the ground. In many of those who were shunned and cast out as sinners, his spiritual penetration recognised a class, not of volunteers in preferred wickedness, but of neglected and undisciplined children, swept away, prior to the birth of conscience, by this or that uppermost passion, rather than deliberate rebels abjuring a sworn loyalty: their intense affections, though not yet brought under the comparing and controlling eye of the moral consciousness, were a storehouse of hopeful power, as soon as they looked each other in the face and woke up to the discovery of their respective ranks. The new reverence that would thence arise could be kindled by no touch so readily as the appealing sympathy of Jesus; and many a passionate soul was stopped on its whirlwind as he turned his pitying look upon its madness; and bursting into tears of penitence, found in devotion to him a transcending calm which nature's wildest winds and waves obey.

Speak Thy Thought.

Shame upon thee, craven spirit!
Is it manly, just, or brave,
If a truth have shone within thee,
To conceal the light it gave;
Captive of the world's opinion—
Free to speak, but yet a slave?

If our sires, the noble-hearted,
Pioneers of things to come,
Had like thee been weak and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped millenium?

Though an honest thought, outspoken,
Lead thee into chains or death—
What is Life, compared with Virtue?
Shalt thou not survive thy breath?
Hark! the future age invites thee!
Listen! trembler, what it saith!

It demands thy thought, in justice,
Debt, not tribute, of the free;
Have not ages long departed
Groaned, and toiled, and bled for thee?
If the Past have lent thee wisdom,
Pay it to futurity. —Chas. Mackay.

A Unitarian's Faith.

I believe in God and in God's universe, and in God's method of governing it. I believe that God is so human as to love the companion of men, and that men are so divine as to learn their noblest lessons from Him. I believe that God so desired men that He created them, so loves them as to sustain them in His presence, and will always hereafter love them as in the course of eternity to complete that education, salvation, and perfection of humanity which He undertook in the creation of man. I have faith in God, and in His power to do this. With God all things are possible, even the forgiveness of sins. I have faith in the infinite forces at His disposal, in His resources as a Teacher, in His powers as a Disciplinarian, and in His love as a Father, and I do not wish to be saved from Him, to escape His salutary discipline, to be blind to His Judgments, to shun His mercies or to doubt His love.

—Rev. Wilfred Harris, M.A.

Unitarianism.

NON-CREDAL: The Unitarian Church has no formulated creed; hence much breadth and variety of belief is naturally found within its ranks. Differences of belief are not regarded as wrong or harmful, but right and good, so long as they do not carry their holders away from the few simple and necessary fundamentals out of which worship and spiritual life grow.

The leading principles and beliefs held by Unitarians to-day may be set down as essentially the following:—

PRINCIPLES: 1. Truth for authority, not authority for truth. 2. Perfect freedom of inquiry as much a right and duty in religion as elsewhere. 3. No one can be required or expected to believe anything contrary to reason. 4. No creed can contain the whole of religion. 5. Character is more than belief or profession.

BELIEFS: 1. In religion—as man's sense of his relation to God, to Man, and to Duty. 2. In Christianity—as the highest expression of historic religion, whose fundamental postulates are the Fatherhood of God and the Brotherhood of Man. 3. In God—as the Infinite and Eternal Power, Wisdom, and Beneficence over all things and through all things, guiding the operations of nature, the evolution of worlds, the life of man, to ends of ultimate good. 4. In Man—as the highest product of evolution, the most perfect expression of that which is Divine, the Child of God. 5. In Immortality—as the natural supplement and completion of this earthly life. 6. In the Bible—as a collection of human writings, more or less mixed with error, but containing the best expression that comes to us from the past of man's religious life. 7. In Jesus—as the greatest prophet of the soul that the ages have produced—the loftiest and most influential of the teachers who have guided mankind in their religious development. 8. In Revelation—as natural; in Inspiration—as universal; in Prayer—as the communion of the human child with the Divine Parent. 9. In Churches—as voluntary associations of earnest persons in the spirit of Christian discipleship, for worship, for religious thought and inquiry, for moral self-improvement, and for human helpfulness.

A form of church covenant in favour with Unitarian Churches is the following:—In the love of Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of Man.

The people who frequent our churches, whether lay or clerical, may be divided, says a contemporary, into two classes—the givers and the getters. Those who are really called to the service of the church usually ask first of all, What can I do? How much can I give? How can I help others along so that the cause for which our Church stands will have honourable furtherance, and result in blessing to the world? The getters, whether lay or clerical, always ask themselves—and sometimes they are indiscreet enough to ask others—If I go into this thing, what shall I get out of it? How is it going to make me more happy, or prosperous, or successful, or popular? A man of affairs took a pew in a certain church, but at the end of the year gave it up with the contemptuous remark that he had attended that church a year and had not got a penny out of it in the way of business. This was only an extreme case of a disposition too commonly manifested in other ways for the good of the church. The person who stands off and whines, "Nobody cares for my soul," commonly cares nothing for the souls of others. If he sought the church for the opportunity of doing good, his complaints would cease.

An Open Letter for Open Minds.

By the Rev. CHAS. ROPER, B.A.

Dear Friends,—Have you fully realised how many people there are who are searching for just what our Unitarian faith can give them, and yet they somehow do not seem to learn that there is such a faith as ours in existence. You sometimes hear it said that this is an irreligious age. On the contrary, there is more interest taken in religious questions to-day than ever before in the world's history. The outpour of religious literature from the press is simply enormous, and publishers are not wont to throw their money away on books that do not sell. How, then, is it that so large a proportion of the population are non-church-goers? There is no subject which is more eagerly discussed in the street or the workshop than theology, and yet all denominations alike are lamenting the fact that their congregations are diminishing. It is truly the result of the more general education of the people. They have at last started thinking for themselves, and they have found to their dismay that many of the beliefs in which they were reared have no reasonable foundation. They have got a smattering of science; they know something of the main results of modern thought and investigation; and although it may sometimes happen that a little knowledge is a dangerous thing, yet even a little is much better than none at all. There is an idea abroad that science is able to demonstrate, and give absolute proof of, all the truths it teaches; and that, therefore, everything else which is offered to them as truth must also be capable of complete demonstration. This, of course, is a misrepresentation of the facts; nevertheless, when they ask for proofs of the theological dictrines which the churches teach, they are told point blank that theology is different to all other knowledge, inasmuch as it is supernatural and has no proof, and, what is more, it needs none. The conclusion they hastily come to is that it must be all moonshine, and they break away from the churches and declare themselves agnostics or sceptics. They are more to be pitied than blamed. Orthodox theology is not identical with religion; and a great deal of it is unreasonable. Many men have confessed to me that for years they considered themselves sceptics until they heard or read an exposition of Unitarianism, which based belief in God not on an infallible book or church, but which went down to the bed-rock of things, hand in hand with science, assuming nothing that the facts did not logically warrant; and they were converted to belief in deity. There are many indications that a great duty and opportunity present themselves to Unitarians at the present time, to exhibit not only a fearlessness in the presence of, but also a thankfulness for, any new truth, and to find a means of letting the whole world know the foundations on which their faith rests. It is not a battle of texts, or propaganda on the old lines, that is wanted today; but a clear statement, along the lines of scientific method, of the way in which a rational religious belief may be built up apart from the authority which tradition and dogma are calculated to give. Only in this way shall we be able to correct the doubts of the age, and bring men back to a satisfactory acknowledgment of a supreme being, the God and Father of us all.

By the Way.

The Rev. Wilfrid Harris, M.A., pastor of Unity Church, Bolton, has published a remarkable sermon on "The Unitarian Faith as Jesus taught it," entitled "What did Jesus do to be saved?"—for private circulation. Some quotations from the preface (which appears to have been spoken with the sermon) are given in these columns by permission, under "Texts and Comments." In this daring sermon, Mr. Harris asserts that Jesus was once false to his own Gospel, that he was an erring man, that he repented of his own wrong-doing, and that he was redeemed by his faithful self-surrender on the cross.

The Toronto Unitarian Church (Canada), of which the Rev. J. T. Sunderland, M.A., is pastor, has just celebrated its jubilee by the extinction of the mortgage on the church buildings, and has held a special service at which the public burning of the mortgage-deed, ignited by the flame of candles, formed a conspicuous part; the Toronto papers describe it as a "burnt offering."

Rev. L. Jenkins Jones, Unitarian minister, is again elected Mayor of Woolwich.

At the Chatham Unitarian Church the evening service has recently been followed by a conference with opportunities for discussion on various topics in answer to the question: "Do we believe?"

Mr. J. H. Every, member of the Unitarian Church, Lewes, has been re-elected Mayor of that town.

At a conference in London, held to bear "united witness to the Deity of Jesus Christ and to the whole Bible as the Word of God," a letter was read from Dr. Torrey, saying it was "time to lift their voices like a trumpet, as silence at this time is not charity, but disloyalty to God." This is, of course, intended as opposition to Unitarians. Such trumpet-like opposition as Dr. Torrey appeals for helps Unitarianism forward.

The Welsh revivalist movement is already sending people to the lunatic asylums afflicted with "religious" mania.

It is said that the difficulty of accepting the doctrine of the Virgin Birth is troubling not only the Councils of the Church, but of orthodox Dissent.

The Dean of Westminster, Dr. Armitage Robinson, has been lecturing on "Inspiration," dealing with the problem: How to harmonise modern thought with old views of the Bible, and has caused a number of orthodox divines to rush into print in the pages of the "Daily Chronicle," expressing their views. More "reasoning" in religion is inevitable.

HOME CIRCLE.

You must wake and call me early,
Call me early, mother, dear;
To-morrow'll be the happiest time
Of all the glad New Year;
Of all the glad New Year, mother,
The maddest, merriest day!

—Tennyson.

Ladies First.

Such a hot day! There was not even the tinest breeze.

Hazel stopped her mud-pie making for a moment, while she wiped the perspiration from her forehead. She felt moist and uncomfortable, and a little bit cross. She watched Rollin as he walked toward the swing under the oak tree.

Rollin picked up the swing seat from the ground, and placed it in the rope. Then Hazel discovered that she wanted to swing. Throwing down her mixing spoon, she called:

"I want to swing, I do! Swing me, Rollin; I'm so hot!" And the corners of her mouth went down in a very unbecoming pout.

"So am I hot," returned Rollin, teasingly. "I guess I got here first."

"I don't think you're a very nice brother! 'N' I know I'm the hottest one!" Hazel's voice went off into a dismal wail, as he plumped down on the ground and crooked her fat little arm over her face. "Anyway," she whined, "it's 'ladies first' Rollin Moss. Mamma said so, so there!"

"Yes, 'ladies first'; but she never said cry-babies first," answered Rollin, scornfully.

"I'm going into the house now, and I'm not going to love you any more—not the leastest speck!" and Hazel trotted away in her most indignant manner.

Rollin swung lazily back and forth, but was not enjoying himself the least bit.

"I s'pose I might have swung her," he mused. "I expect she is hot, and then she is such a little tot! But she should not cry so for every little thing. A fellow does not want his only sister to be a cry-baby."

A giggly little laugh made him look up, and then he laughed, too; for there stood Hazel with mamma's "beautifullest" hat on her rumpled brown head. A funny smile tried to shine through the grimy tear-tracks on her face.

"Now I am a lady," she explained gaily, "and its 'ladies first,' Rollin," adding gently, "please, brother."

"Yes," admitted Rollin, pleasantly, "now you are a lady, not because you have on mamma's hat, but because you are sweet and smiling." And he gave her a brotherly hug as he lifted her into the swing.

"Yes," agreed mamma, coming out upon the piazza, "and somebody is a gentleman because he met his little sister half-way."

(Ada Taylor Dawes, in "Every Other Sunday.")

A Motto.

I give you a motto, my little child,
To take with you everywhere—
Into the play world, into the real world,
Into the world of care.

"Not the things that I like to do,
But the things that are right to do,
Not everything that I want to do,
But whatever I ought to do."

This is the way to be good and great;
This is the way to master your fate;
This is the beautiful, blessed way
That will make you glad at the end of the day.

Follow Me!

(John x., 4-5.)

A gentleman travelling in Syria watched three shepherds watering their flocks at a well. The three flocks were inextricably mingled; to the traveller's eye the mass seemed one. Presently one shepherd stood forth and called "Men-ah!" the Arabic word for "Follow me!" Thirty sheep immediately separated themselves from the mass and began to follow the shepherd up the hill. Then a second shepherd cried "Menah! Men-ah!" and a second flock separated from the others and started after the second shepherd.

The traveller was astonished, and as he saw the third shepherd preparing to depart, the traveller stepped up to him and asked, "Would your sheep follow me if I called them?" The man shook his head. "Give me your shepherd's cloak and crook, and let me try," the traveller said. He even wound the shepherd's turban round his head. He then stood forth and cried "Men-ah! Men-ah!" but no sheep stirred: they only blinked at him lazily as he stood there in the sunshine. "Do they never follow any but you?" asked the traveller, tired of his experiment. "Only when a sheep is sick; then the silly creature follows anyone," the shepherd said.

—("Every Other Sunday.")

A Brooklyn Universalist minister has laid down the following sensible rules for his people to follow: "I will not allow the minister to preach to my vacant seat. I will attend church to worship God and not to criticise my neighbour. I will speak a cordial welcome and a cheerful word to 'the stranger in our midst.' I will deem it a privilege to 'talk up' the church to my associates and friends. I will pay my indebtedness to the church as I would other just claims. I will remember, or try to, the Golden Rule when I think of the minister, the choir, the trustees, the Sunday school superintendent, the presidents of the auxiliaries, and all others in places of responsibility in the church. I will work to the best of my ability to make the church grandly successful in the great campaign of 1904-5." The church that carries out this programme well deserves to be "grandly successful."

Clock Philosophy.

One day George Gameson was tramping along under a hot, broiling sun, hungry, thirsty, ragged, unkempt, and weary; and he paused at a roadside cottage door and asked for a drink of water. An old man came to the door and gave him water, and, seeing how wayworn he looked, asked him to sit down and rest himself a little. Then he gave him some bread and cheese on a plate. George thanked him, while tears came into his eyes, and he felt a great sob almost choking him in his throat.

While George was eating this food, the old man talked and worked. He was cleaning the works of a clock. In his ungrammatical vernacular he said:

"Young man, the works of a clock is wonderful. When all the parts are fitted right in their places, they move so smoothly together, helping each other, just like a perfect co-operative society. Only when they get clogged up with dirt, or something gets in amongst them that shouldn't do, do they ever go wrong. Each thing in its place, wheels, spring, levers, everything; each doing its own work so that all the others can do theirs, and all for one thing—that the whole clock shall point right time and tell true. Eh, young man, the works of a clock seems to me like the members of a family of brothers who live for each other; if any family acts together as orderly and agreeably, helping each other like the works of a good clock—well, I say there is true brotherhood, there is what I call heaven."

George listened to this clock philosophy, and not without interest. He remembered how, when at home, he was quarrelsome with brothers and sisters, and grumbled when expected to do his share of family duties.

The old man went on with his talk, looking now and then askance at George. "Ah! we do sin against heaven, don't we? I start this clock and it goes beautifully. But if I drop something into those works while they are going, it is like sinning against heaven, for it is sinning against peace and order. And it makes me think of the wonderful works of our own bodies, for they are grander than clocks; and when all the parts are right they work with the same splendid order, and then we say the body is healthy; then it is safe from disease; and, like the works of a clock, when filth is allowed to get inside, the system is in danger, and may come to ruin; then we have sinned against the heavenly order of bodily health. Indeed, young man, we are fearfully and wonderfully made, for we are made of body, mind, soul, and spirit; and when body, mind, soul, and spirit work together, helping each other so that the whole man is in a sound condition, then the man is safe, for the order of heaven is in him; but when we allow selfishness and sin to enter in, fleshly lusts warring against the soul, then, young man, we are in danger; we have sinned against the joy and order of heaven. And I believe that a family is intended to be members one of another in the same way, and all the people of a village, or a town, or a nation, and all the nations together; but you know we let selfishness and greed creep in, causing friction, spoiling the working, and preventing the orderly brotherhood and heavenly joyfulness that ought to be, and by such self-seeking, quarrels, and wars, we are always sinning against heaven."

When George had left the old man and continued on his way, some things that had been said would keep coming into his mind. "All out of a clock," he found himself saying.

Unwholesome Pasture.

"The Churches of Britain are doing an irreparable wrong if they leave the strayed sheep of slumland to this unwholesome pasture!" Thus speaks Miss Julie Sutter, on "General" Booth's Salvation Army, in her book on "Britain's Next Campaign, or Cities and Citizens,' 'now issued in its third edition, 25th thousand, paper covers, 1s. (publisher: R. Brimley Johnson, 4, Adam Street, Adelphi, London). She says that the "submerged tenth" ought not to be left to the social wing of the Salvation Army," for the very serious reason that they are a religious body, a greatly erring one."

In justification for such an opinion, Miss Sutter quotes instances of the degrading teaching of the Army. For example, a Salvation lass was overheard proclaiming the "Atonement" to her street congregation:

"My friends, you pay a shilling a pound for butcher's meat, but here you get—Bleeding Lamb for nothing."

At an indoor meeting, "a little girl, perhaps ten years old, was carried away (by excitement), and went to the 'penitents' form. When she returned, after the process of conversion, she stood for the rest of the evening on a seat like a little maniac, almost foaming, getting redder and redder, joining in the choruses with shrill roaring voice, and waving her arms incessantly. . . . There were two other mites 'converted' besides her."

Miss Sutter asserts that these revivalist methods are "a fearful travesty," "a caricature," "a Bedlam of religion," "the most fearful perversion," "the tares"; and declares that "the only true attack on any tares can only come from a replenishing of the wheatfield with the Truth."

The book itself is a strong clarion call to a practical grappling with the great social problem, the abolition of slumland, unemployment, and homelessness, to the true organisation of citizenship for the establishment of security for all. It is also a call to the churches of every creed to unite in this work of social salvation; and every professing Christian ought first to read it, and then resolutely to act.

The phrase, "The mighty God" (Isaiah, ch. ix.), which Dr. Rowland Williams tells us should be "the mighty Hero," has often been quoted to prove the deity of Christ. If it proves deity at all, it proves the deity of Hezekiah. But it does no such thing.—Rev. Joseph Wood.

Social Duty.

Unitarians ought to be pioneers in the realisation of social duty. They believe in the Fatherhood of God, and the Brotherhood of Man. And Brotherhood means Unity. All the practical work of Unitarians should have one motive behind it: the desire to seek the Unity of Man. This desire, wherever it exists, is inspired of God, the Father of us all. There are thousands of children compelled to go to week-day schools breakfastless; thousands of fathers expected to be honest who are workless and starving; thousands of young girls and lonely women, homeless, workless, foodless, in whom purity and decency are looked for. What unity is there between these disinherited children of God and our church and chapel-goers?

It is the social problem—full of perplexities, in the presence of which the individual feels helpless. Unity of feeling, thought, and action would know no outcasts and would separate no class from the rest. Unity between the destitute and those who are not destitute would abolish destitution, whether of body, mind, or soul. "First be reconciled to thy brother, and then come and offer thy gift," to God in worship—is the plain teaching of the Master. And what the individual alone is helpless to do, the community of individuals united in resolve to do it, can do without difficulty; and every religious society called a church can influence the community to act through its appointed local authority in the true execution of social duty, to the end that all desiring it shall be secured at least in the opportunity to work for their bread—in the right to live.

And the churches ought to themselves be more powerful object lessons in Brotherhood. Do they look after their own poor? Do they attempt—yes, attempt—to secure their own members against want? or protect them in sickness? Why preach Brotherhood and not devise practical methods of realising it? If one church alone cannot do what is needed, a number of churches banded together can. What have the churches in combination done for the ministers? Have they not established pension and superannuation schemes by means of which ministers are secured from the prospect of no provision when their working days are over? And could they not just as easily establish a system of insurance for their church members? The churches of the Provincial Assembly of Lancashire and Cheshire, for example, united in a resolve of this kind, could secure a benevolent fund or insurance for their church members on quite easy terms. That might be a step towards teaching the whole community how to realise the Brotherhood which the churches advocate. And what churches are so fitted by doctrine and principle to lead the way as those called Unitarian? The Unity of Man can only be realised through serious attention to social duty embracing all, even to "the least of these"—our "brethren."

Ring out the darkness of the land,
Ring in the Christ that is to be!
—Tennyson.

Texts and Comments.

By the Rev. WILFRID HARRIS, M.A.

MIRACLES: When the Scribes and Pharisees asked Jesus for a miracle, Jesus said: "A wicked and adulterous generation seeketh a miracle," and he added, "There shall no miracle be given to it." No miracle, but the sign of the Prophet. As Jonah, preaching repentance, was a sign to the Ninevites, so Jesus, preaching repentance, also would be a sign to the people of Palestine. I repeat Jesus' words: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of Jonah, the prophet."—(Matt. xii., 39; Matt. xvi., 1.)

MARK V., 39-43: A little girl, 12 years of age, the daughter of Jairus, was reported to be dead. Jesus went into the house, and gave his opinion thus: "The child is not dead"—"The child is not dead, but sleepeth." And to prove the truth of his words, he took the child by the hand, spoke to her, telling her to get up, and she did so. Now that proved, did it not, that Jesus was right when he gave it as his opinion that she was not dead, but sleeping? But the others who had said she was dead would not own up that they had made a mistake. No, rather than acknowledge themselves to have been in the wrong, they called it a miracle, and the story of a miracle was at once made of it.

And when these people talked of it as a miracle, notice what Jesus did. He then and there charged them much to tell no such story; but, said he, give the girl something to eat. This was common sense. The more Jesus charged people not to spread any such story, so much the more a great deal they published it. (Mark vii., 36; Matt. ix., 30, 31; Mark v., 43; Luke ix., 21; Mark viii., 30, ix., 9; Luke v., 14, 15, viii., 56.) Notice then that Jesus did not believe these miracle stories himself, and he was there at the time, and his evidence is strong. Notice also that he did not want other people to believe them, and that he did all in his power, "charged them much" not to repeat such stories. Do not, therefore, blame Jesus for them. He denied them on the spot, and at the time, and forbade others to repeat them. Whoever it was who repeated such stories, it was someone who disobeyed Jesus.

The True Atonement.

Reconciliation of man with man and of man to God is the true atonement, as taught in the Christian Gospel:—

UNITY OF MAN WITH GOD (agreement; at-one-ment).

"I and my Father are one."—John x., 30.

"All things that are mine are Thine, and Thine are mine."—John xvii., 10.

"Son, thou art ever with me, and all that is mine is thine."—Luke xv., 31.

"I pray—that they may all be one; even as thou Father art in me, and I in Thee, that they also may be in us."—John xvii., 21.

"Not everyone who saith—Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii., 21.

"Not my will, but Thine, be done!"—Luke xxii., 42; Matt. xxvi., 42.

"Thy will be done on earth!"—Matt. vi., 10.

"First be reconciled to thy brother, and then come and offer thy gift (to God)."—Matt. v., 24.

"Be ye reconciled to God."—II. Cor. v., 20.

"God was in Christ reconciling the world unto Himself."—II. Cor. v., 19.

"Thou shalt love God—this is the great and first commandment. And a second like unto it is this—Thou shalt love thy neighbour as thyself."—Matt. xxii., 37-39.

"Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"—I. John iii., 17.

"He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."—I. John iv., 20.

"We love the children of God, when we love God, and do His commandments."—I. John v., 2.

Nothing here about the necessity of reconciling God to man, but of man to God. Nothing of substitution, but always the accountability of every individual is implied. This is reasonable and just, whereas the idea of substitution is not.

More About Jesus.

By Dr. J. H. CROOKER.

"Jesus was not the Messiah foretold by the Hebrew prophets, but the fact that the disciples believed in him as such is the greatest possible evidence of his spiritual greatness."

"Their faith in him as the Messiah demonstrates his messianic proportions."

"There must have been something supremely attractive in Jesus, or men never would have come to believe in him as the Messiah, especially as he disappointed all the popular and worldly expectations respecting the coming Servant of God. Moreover, their love for him as the Messiah would never have refined and ennobled their hearts, as we know it did, had not Jesus himself been a refining and ennobling personality."

"The fact that philosophers felt impelled to call Jesus the Logos (the Word) is the very highest tribute to his character. The theory of the Logos implies divine proportions; that men invested Jesus with this theory proves that to them he seemed to have these divine proportions. When they said: 'Jesus is that Logos,' they paid him superlative honours. Their theory of the universe may be erroneous, but their act reveals a loving reverence which has great historic value. It does not prove Jesus to be the Logos, but it does reveal and demonstrate the impression that he had made upon the world."

In the Gospel records,—

"An immense personality shines through, even if the incidents are dim. The effects produced, however enlarged by legend, report and reveal a great character."

As to the healings and cures reported—"Some dismiss the problem by saying: These are only legends to which sensible men give no attention. But the halo in the sky means a great sun beyond. Legendary accounts? Yes, to some extent. But such poetry only concerns itself with very great personages. Moreover, the ethical spirit working in the legend reveals the sublime character behind."

"The arrow deeply imbedded in the forest tree proves the strength of the arm which drew the bow that put it there. So the many sayings of Jesus, imbedded in the hearts of men, and abiding there as ideals and motives of life, prove the vast spiritual power of the teacher who spoke them."

"The authority of Jesus does not lie in the fact that he had a supernatural rank or a superhuman experience (this would have destroyed his authority), but rather in the fact that he had a strictly human experience, so that what he discovered in his own life is applicable to ours."

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Non-Christian Tributes to Jesus.

To the conception of the rational sceptic it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the slightest pretensions to that character, and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him—but a man charged with a special, express, and unique commission from God, to lead mankind to truth and virtue. . . . . About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which —if we abandon the idle expectation of finding scientific precision where something very different was aimed at—must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity.

—John Stuart Mill.

In his "Age of Reason," Thomas Paine says: "Nothing that is here said can apply, even with the most distant disrespect to the real character of Jesus Christ.

He was a virtuous and able man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any."

Let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground; and let me say, once for all, to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have in all ages done what they could to trample freedom out of the human mind. Had I lived at that time, I would have been his friend, and should he come again, he would not find a better friend than I will be . . . For the man who in the darkness said, "My God, why hast thou forgotten me?"—for that man I have nothing but respect, admiration, and love.—Colonel Ingersoll.

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But for a line, be that sublime,
Not failure, but low aim, is crime.

—Lowell.

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